THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Big things are only little things put together. It is encouraging to think of this when confronted by a big task. Remember that it is only a group of little tasks, any one of which you can easily do. It is ignorance of this fact that makes some men afraid to try."—WARREN.

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DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

(*Continued from page 564.*)

8. IF Joseph Smith was an impostor, he made another deadly blunder when he gave open public warning that whosoever should espouse his cause and practise the principles which he taught should meet with fierce opposition and suffer more or less persecution. The early history of the Church especially proves that his understanding of the situation was correct, for no one could deny the logic of ceaseless demonstrations. Who can conscientiously charge Joseph Smith with a purpose to deceive his fellowmen when he did all that he could reasonably do to warn them of the consequences to themselves of accepting his alleged imposture? If he was a deceiver he thus stands between his work and the people as though holding in one hand a deadly draught of which he invites all to drink, while with the other he smites to the earth everyone who approaches to taste of the offered potion. No impostor that ever lived pursued such a course as this, and for the virtue of human intelligence men should cease charging the founder of "Mormonism" with the perpetration of a fraud. He who is too honest to take advantage of the credulity of the people and thus trap them unwarily, is too honest, also, to originate a fraud and try to put it into operation.

9. If Joseph Smith was an impostor he made a great mistake when he let it become known in one way or another that every man who should embrace "Mormonism" and maintain a proper standing in it, was subject to be called upon to perform missionary duty at his own expense—without any monetary compensation whatever. Mark how this prospect is held out only to those who enlist in this cause and live up to Joseph Smith's teachings in the highest degree, the sacrifices and the standing of the member being thus proportional. Conditions of this character appear sufficient to stagger the resolution of many a prospective convert and no doubt do so, some of whom under the ordinary obligations of Church membership might connect themselves with "Mormonism." Poor men do not feel, before joining the Church, that they could perform missionary labor for two or more years without the aid of a regular salary; and there certainly is no worldly inducement for a rich man who has enjoyed the comforts and luxuries of life to seek for membership in a religious society that might require him to labor in the mission field for years for the sake of duty only, and at the same time subject himself to insults and often bodily injury from some of those whose best interest he was seeking to promote. Thus at every step and turn of this work we find that if Joseph Smith was a deceiver—cunning and crafty as alleged—he was making blunders which for stupidity as measures for success can not be equalled we, think, anywhere in the works of rational terrestrial beings.

10. If Joseph Smith was an impostor he made a great mistake in requiring those whom he deceived to gather together from the four quarters of the earth to Zion when by imposing a small tax instead on each of his followers he could have amassed great wealth to himself. Further, how many of his opponents are there who ever stop to think, when accusing him of deceit, of the heartache that the severance of long established ties generates—of the annoyance and discomfort occasioned by breaking up the old homestead—of the fatigue, distress and dangers incident to a journey of hundreds or of thousands of miles—of the inconvenience and trials that must be borne while building up a new home in a strange land among strangers, and while surrounded by neighbors of different nationalities whose language and customs are not understood, not to mention the losses often sustained by selling property at less than its real value—the expense of moving—the stoppage of income for weeks, months, or even longer? All these trials and losses the early followers of Joseph Smith experienced or sustained, and thus it is apparent that a double portion of deterring influences were set before every one who thought of accepting the alleged imposture—persecution, spoliation and perhaps martyrdom from without the Church, and unusual sacrificial conditions from within. These were the gorgeous and fascinating inducements (!!), the honeyed allurements (!!), the deceptive

baits(!!!), that the founder of "Mormonism" offered the people of the world for its faith in him and his work. Every word and act of Joseph Smith's life shows that he was not seeking for victims.

11. If Joseph Smith was an impostor he made another great mistake in severing from the "Mormon" Church all those of high or of low degree who were guilty of wicked practices, and who would not reform their lives; since they compose the very class of creatures who were best fitted for carrying forward a scheme of fraud regardless of the means employed. When he banished as far as possible from his personal and ccmmunal association corrupt men of every class, and retained about him such men of exemplary Christian character as John Taylor and Wilford Woodruff, he showed that the service required in the "Mormon" cause must be founded in honesty and the fear of God.

Further, if he was an impostor he recklessly invited exposure from the excommunicated persons who would have made public every known secret of the fraud in order to revenge themselves upon him for their downfall and disgrace. Martin Harris was one of the men most deeply concerned in the alleged fraud, and though his name was stricken from the rolls of Church membership, he never could be induced to recant his testimony that "Mormonism" originated just as its founder claimed. Others that were disfellowshipped took the same stand.

12. Any person capable of originating a gigantic impostnre would know that to enhance his prospects of success he should say little and write still less. Consequences are not readily shifted when one's signature is subscribed to his written word. But we find that Joseph Smith published one large volume—the Book of Mormon—and before it was ready for the press had commenced another which, in due time, came forth as the Doctrine and Covenants of this Church. To these must be added a smaller work called the Pearl of Great Price. These three together contain about as much reading matter as the whole of the Bible, and for all of them inspiration is claimed. Here then, we find this alleged impostor wise enough on the one hand to perform works that excite our wonder; but on the other so indiscreetly profuse in the writing of books as to invite exposure. A line, a paragraph, a whole chapter might be written consistently by an "unlearned" youth, but the writing of whole volumes in harmony with themselves, and with the Bible, and with all clearly known truth everywhere is another matter, and the man who undertakes the task in his own strength will not have to wait long until he is made sensible of his folly.

13. If Joseph Smith was a deceiver he made a deadly blunder that was full of the perils of exposure to himself and his cause, when he so largely intrusted the missionary work of the Church to young, unlearned men who were without any previous experience in such a calling, and who, nevertheless, were compelled

to meet the learning and reply to the logic of the highly trained ministry of Christendom and of their powerful allies recruited from the press, the bar, and every other profession and calling. The danger was more than imminent that if there were any guilty secrets connected with "Mormonism," these young and unsophisticated missionaries would divulge all they knew about the dark side of the alleged imposture—have the last item of their guilty knowledge wormed out of them by the skilful questioners among their opponents. But no revelations of the kind suggested have ever been given by our missionaries to anyone, though the world has been waiting eagerly for more than eighty years for something of the sort to occur. That they have not been forthcoming during all these long years should convince the most incredulous opponent of this work that there are no guilty "Mormon" secrets to be uncovered.

14. If Joseph Smith was an impostor he made a deadly mistake when he constructed the system of "Mormonism" in such a manner that it antagonizes both the world of Church members in Christendom and of sinners simultaneously and always. It was the immortal Lincoln who said that one war at a time was enough; but if all that is alleged against Joseph Smith were true, we should find him courting disaster and ruin for his cause from all quarters. It appears that he was sufficiently wise to originate a marvellous alleged fraud, yet we find him so stupid that he could not fashion it without provoking the antagonism of the very people whom he must conciliate and enlist in his cause or fail to meet with the coveted success. The mistakes already passed upon were all sufficiently deadly, and here is another that alone would prove fatal to any scheme of imposture that was ever devised. To secure favor and win success, works of that character must be sugar-coated—the more sugar the better—and those who operate them must make friends—apparent at least—with some large class of the people. The founder of "Mormonism" knew from the inception of his work that he had aroused a world of people against it, but he made no changes in it (as an impostor would have done speedily) to facilitate its acceptance with any person. These significant facts show that he was not the author of a fraud, and we may learn from them that he was controlled by influences he could not be induced to oppose, and sustained by a power he dreaded to offend—dreaded more to offend than he feared persecution, the fury of savage mobs or the martyr's death that he so well knew awaited him.

(*To be continued.*)

THE foundation of pride is the wish to respect one's self, whatever others may think; the mainspring of vanity is the craving for the admiration of others, no matter at what cost to one's self-respect.—FRANCIS MARION CRAWFORD.

MINUTES OF BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held in the Handsworth Assembly Rooms, Wretham Road, Handsworth, Sunday, September 12th, 1909. There were present, President Charles W. Penrose, of the European mission; Sister Romania B. Penrose, of the General Board of Relief Societies; President Lorenzo H. Durrant and thirty-four traveling elders of the Birmingham conference.

The morning session commenced at 10:30, the congregation singing, "The Happy Day has Rolled On." The opening prayer was offered by Elder Wilford N. Moses. After the administering of the sacrament, President Durrant welcomed all present and said he was pleased to see so many in attendance at the opening session, and invoked the blessings of the Lord upon the assembly. The clerk read the statistical and labor report for the past six months, which was accepted. President Durrant then presented the general and local authorities of the Church, all of whom were unanimously sustained.

Elder Neil S. Forsyth said he was glad he had been called to labor in this conference as an ambassador of the Lord, and bore testimony to the restoration of the plan of salvation as taught by the Savior.

Elder Le Roy Hull showed the necessity of complying with the first principles of the gospel, and bore testimony to the truthfulness of the work in which he was engaged.

President Penrose explained the power of the principle of faith, and showed that baptism was of no avail without faith and repentance. Children should be taught faith before they are baptized and parents will be responsible if their children are not taught both faith and repentance. Some people lay too much stress on the fact of their baptism and think they have done all that is required by being baptized. We are to continue on to perfection and will be judged according to our works. Opposition is good for us. It causes people to reflect and inquire into the truth. It has always been in existence and in this opposition we have our faith tested. If we continue and keep this, our second estate, we will be added upon with glory, honor and power. Hoped we would continue on in our duties as members of the Church of Christ, for in this way we gain our exaltation, but if we neglect our duties we are cutting ourselves off from obtaining the rewards. Knowing what is right and doing the contrary is sin. Urged the saints to keep their covenants and live up to the light they have received and thus secure honor, glory and dominion for ever and ever.

The anthem "Daughter of Zion," was well rendered by the Kidderminster branch choir.

The afternoon session commenced at 2 p.m. with the hall well filled. Elder William E. Crane was the first speaker, and said that since he came into the world he had been able to appreciate

the gospel and could see the need of its principles to uplift mankind; he bore testimony to its truthfulness.

Elder Thomas L. Peterson explained that the principles taught by the Latter-day Saints do not tear down the truths taught by other religions, but if joined with those truths would tend to better the world. Said the best way to show the benefits of the great truths we have is by example, and as the song says, "Angels above us are silent notes taking," we will some day meet our deeds, and if they are good we will reap rich blessings from on high.

Sister Penrose spoke for a short time and said that woman should develop in intelligence as well as man; it was *her* work to organize the sisters into societies for the purpose of mutual development, and also that they may relieve those who are ill or unfortunate. She explained the measure of woman's creation, and how she can improve home life and have influence and control over her children. Said that mothers must first learn to control themselves, then they are prepared to rear, teach and control their children.

A quartette, "School Thy Feelings," was rendered by Elders J. A. Vance, A. B. Gunnell, S. B. Brown and L. G. Corbridge.

President Penrose spoke on the principle of harmony. Said we should have harmony in the home and explained why. Showed how the world's religious teachers were out of harmony with each other and the word of God. Explained clearly what really is the future of man. He also showed who will come forth on the morning of the resurrection day, and proved that we must do the works and follow in the footsteps of Christ while here in order to be where He is and live with Him in the hereafter. Said "Mormonism" was shown in the teachings of God to the ancient people on the American continent, and is the same as that which the Lord taught on the eastern continent and that he has revealed to us in this day. It all harmonizes, because everything the Lord does harmonizes. He concluded his remarks by explaining who the messenger was that the Lord was going to send to prepare the way for his second coming.

At the evening session the hall was filled to overflowing with a congregation of over five hundred people.

Elder George H. Lunt spoke intelligently upon the mission of Elijah the Prophet, and bore testimony that communion between God and man has been resumed and Elijah has come and commenced the work spoken of by Malachi.

Elder Abram F. Dalley said he was thankful for the testimony he had of the gospel, and gave assurance that the work was growing in the Hanley branch, and knew that the Spirit of the Lord was being poured out upon the people. He was desirous of continuing his labors in the land of his forefathers as long as the Lord required them.

President Durrant said he was here in his native land for the

second time to promote the work of the Lord, which he with his parents and family accepted years ago. He rejoiced in his labors of love with the saints and people of this land. Bore testimony that we were not here for the purpose of getting gain, but were doing it all for the love of mankind and the purpose of spreading truth and righteousness. Said he knew the work was true, and promised as the Savior did, "If any man will do the works, he will know whether it is of God, or whether we speak of ourselves."

Sister Elsie Cooke sang, "Wings of Night."

President Penrose said he desired to add his testimony to the truthfulness of the system called "Mormonism," and declared it was revealed from God but evoked a great deal of opposition and always had done so. He explained how those who taught the same things before us had suffered. Spoke of the persecution which the saints in many places are receiving, and declared it to be prompted by the same spirit which led Cain to kill Abel, and that has influenced rebellion against the truth. Testified that the revelations which contain our beliefs were written in just the spirit that the words of the Lord in the Bible were written, and explained how all Scripture was given. Showed the dangers of procrastinating when one knows the gospel to be true and dare not accept it for lack of courage. He related some of his personal experiences and hardships for the gospel's sake, to encourage those who were backward in accepting what they felt to be true, and told what numerous blessings he had gained. Exhorted the saints to continue on in well doing. The Lord is able to take care of all who serve Him; but those who shrink from it and try to get away from it to save their souls will lose the great reward. Cautioned the saints not to arouse hostility by boasting about their testimony, but bear it with simplicity and humility to those they met, and asked all who had not accepted the gospel to investigate it for its true worth.

The conference was brought to a close by singing, "We Thank Thee, O God, for a Prophet," and the benediction was pronounced by Elder Joseph S. Parkinson.

On Saturday the 11th at 10 a.m., President Penrose met with the elders in Priesthood meeting, heard the reports, gave much valuable instruction and answered many important questions.

On Monday evening the Relief Society met and listened to a practical address from Sister Penrose which was followed by appropriate remarks from President Penrose and a profitable time was enjoyed.

WILFORD N. MOSES, Clerk of conference.

MAN is the artificer of his own happiness. Let him beware how he complains of the disposition of circumstances, for it is his own disposition he blames.—HENRY D. THOREAU.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 16, 1909.

PREDESTINATION AND MAN'S AGENCY.

NOTWITHSTANDING all that has been written and spoken concerning the doctrine of predestination and foreordination, there remains some confusion of ideas on this subject, among persons who either have not studied the subject or who do not remember the explanations that have been given. There are some sayings of the Apostle Paul which appear to puzzle readers of the Scriptures, and they need to have the light turned on again and again, so that they may be able to perceive the truth and be relieved from doubt and uncertainty.

To begin with, the principle of man's agency should be accepted without dispute. That has been revealed in such plainness that no one need err in relation to it. God gave to man his agency "in the beginning," so he has declared. We must take that without dispute. It has been illustrated repeatedly through the ages of the past and is emphatically declared in latter-day revelations. We read of it, we hear of it, we sing of it, and personal experience makes it clear to us that each living soul posseses the power of choice to do good or to do evil, to accept truth or reject it, to open the "eyes of the understanding" and let in the light, or close them and revel in darkness.

This is what makes man a responsible being. That is what renders just a general judgment. Were it not for this principle of agency, there could be no justice in rewards or in punishments, nor would there be in any kind of retribution. That we shall reap what we sow is a Scriptural and common-sense doctrine. It has been proclaimed by men of God in all the dispensations that are spoken of in Holy Writ. The word of the Lord is and has been, "Choose now whom ye will serve." "Behold, I have set before you good and evil; take your choice." Christ's word was, "Ye will not come unto me that ye might have life;" "This is the condemnation, that light is come into the world and men love darkness rather than light because their deeds are evil." The Apostle Paul announces "Who will render unto every man according to his deeds." (Rom. 2, 6.) The Apostle John saw in the great vision given to him of the judgment to come that the dead, small and great, were brought up from their graves and "were judged out of

those things which were written in the books, according to their works." (Rev. 20.)

But it is proclaimed by many sectaries that before the foundations of the world were laid, the Almighty chose certain men and angels and predestinated them to eternal life, irrespective of their works, whether good or evil, and others He selected for eternal damnation in everlasting torment, and that this salvation or condemnation was not because of the goodness of those elected unto glory, nor the wickedness of those doomed to everlasting fire, but simply for "the praise of His glory" and to show His "sovereign power" over the souls he created. This horrible theory has been, to a large extent, abandoned in later times, because it is so directly opposed to sound reason, to the character of God as revealed to man and to the principles of justice and of mercy, which are essential attributes of Deity.

But it is yet contended by some people that this doctrine of "the election of grace" is taught in the Scriptures, and particularly by the Apostle Paul in his epistle to the Romans. He says, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Rom. 8: 29.) In the 9th chapter, 11-13, Paul speaks of the birth of the twin children of Isaac and Rebecca and says, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." How are we to understand these sayings? They must be viewed in the light of other Scriptures and of that which the Apostle was endeavoring to convey. To discover his meaning and intent, the whole letter to the Romans must be read and each part of it given due weight. The picking out of isolated texts as they have been arranged in modern times, leads to much misunderstanding and reception of false doctrine.

As we have already pointed out, Paul believed in the doctrine of judgment and retribution, in which every person, both Jew and Gentile, should receive according to his deeds. Therefore, in the texts we have cited, he was not endeavoring to show that people would be saved or condemned on any other principle, but that in the providence of God individuals were selected for certain positions and works on earth to bring about the Divine purposes. Take the case of Jacob and Esau. What was the purpose of God "according to election" in reference to them? Simply that "the elder should serve the younger." But, it will be argued, Paul says it is written, "Jacob have I loved and Esau have I hated." It is possible that in the foreknowledge of God He might have despised one for his rebellious spirit and evil works and admired the other for his good disposition and good works.

Ah! some one will say, Paul declares it was "not of works, but

of him that calleth." Stay a moment. That remark was made only in relation to the earthly position of the two boys when they should come to manhood. "The elder should serve the younger." But how about His loving one and hating the other? Paul says, "It is written." Where is it written? Search the Scriptures and it can be found. It is in Malachi 1: 3, written hundreds of years after Jacob and Esau were dead, and refers not to the men individually, but to Esau and Jacob as tribes or households.

Now, why did God predestinate some whom He "foreknew," to be "conformed to the image of His Son?" Why, He so arranged, when He "determined the times before appointed and the bounds of the habitation" of all whom He caused to dwell upon the face of the earth, that those who would receive the gospel of salvation in the exercise of their agency should live on the earth at the time appointed for His beloved Son to come here, so that "He might be the firstborn among many brethren." Or, as Paul puts it in another place, that they "might be to the praise of His glory who first trusted in Christ." (Eph. 1: 11-12.)

The principle governing that of predestination is very pointedly expounded in the Book of Mormon. Speaking of the men who were ordained priests after the holy order of the Son of God, Alma says, "And this is the manner after which they were ordained: Being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore, they having chosen good and exercising exceeding great faith, are called with a holy calling." (Alma 13: 3.) In the Book of Abraham we read that the Lord showed him "the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good and He stood in the midst of them and He said: These I will make my rulers; for He stood among those that were spirits and He saw that they were good; and He said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (P. of G. P., pp. 66.) Although God, by His foreknowledge, understood what men would do, it was necessary that they should have the opportunity of developing and manifesting this by actual tests. Therefore, the Lord said, as we read on the same page, "And we will prove them herewith to see if they will do all things whatsoever the Lord their God shall command them.'

The plans and purposes of the Almighty may be perceived in the course of the world's progress and history. Whenever needed for a special occasion, men have been raised up to accomplish the work required, and while they have been left free to act in the emergencies confronting them, they have fulfilled their mission on their own agency and according to the prevision of the Lord. These events were not always connected with that which is generally called religion, or relating directly to the salvation or condem-

nation resulting from righteousness or wickedness, but, as in the case of Jacob and Esau, affecting things mundane, although ultimately all human action has some bearing upon the eternal future. Predestination had as much to do with the earthly careers of a Saul as of a David, a Judas as of a Peter, a Napoleon as of a Wellington, a King George as of a Washington. The great statesmen, scientists, philosophers, poets, sages, writers and prominent characters, male and female, of ancient or of modern times, have come into the world at the proper time for the exercise of their influence upon human affairs, all according to the foreknowledge of God, but without the slightest interference on His part with that free agency with which all His children are endowed.

This is somewhat difficult for many persons to fully comprehend, but close reasoning will show that foreknowledge does not necessarily affect human acts any more than does present or afterknowledge. When the Prophet Joseph Smith foresaw the great civil war in the United States and predicted the manner of its beginning and its awful results, about a quarter of a century before it occurred, his foreknowledge did not affect the actual occurrences, and he was martyred long before they took place. This is but a small illustration of the principle involved, which is that God may foreknow the acts of men and shape His plans accordingly, without affecting their perfect freedom in the exercise of their own will. Whenever we read in Scripture about the foreknowledge of God and the predestination of men, we should keep in mind the fundamental principle of free agency and that of retribution consequent thereupon. God forces no one to do good, prevents no one to do evil. "Ye are his to whom ye yield yourselves servants to obey." No one is chosen to eternal exaltation except upon the principles of justice and mercy equally balanced and as a consequence of personal righteousness, so, on the other hand, with judgment and condemnation.

This, however, does not disagree with the great truth that, after all, our salvation from sin and from the grave depends upon the vicarious work performed by the Savior of mankind. If He had not accomplished His grand mission, we would have remained in the grave and we would have had to suffer the eternal consequences of sin. But through His atonement, the way is opened by which we can be redeemed, and by our own acceptance of His commandments and obedience to them we may advance, on the one strait and narrow way, into the fullness of everlasting light and glory, or by disobedience and wickedness take the broad road and receive the just penalties of our unrighteousness. "Known unto God are all His works from the beginning unto the end," and power is inherent in man to obey Him and advance on the path of eternal progress and wear a royal crown, or take the downward road and reap the fruits of his own wilfulness and folly.

C. W. P.

Arrivals.—Bishop B. G. Thatcher of Logan, Utah, accompanied by his wife, arrived in Liverpool last Tuesday en route to Holland, to preside over the Netherlands-Belgium Mission. They had an excellent voyage over the ocean. Bishop Thatcher is eminently qualified for the place, having spent three years in the same position on a former occasion. He understands the Dutch language and the Dutch people, and we have full faith that the excellent conditions that now obtain in that mission will continue and the work will thrive under his able management. We bespeak for Brother Thatcher the earnest and undivided support of the saints and elders throughout the Netherlands mission. Our friends left Liverpool for London on Wednesday morning in fine health and spirits.

COMPLAINTS reach this office of damage done to books, pamphlets, etc., in consequence of the bursting of wrappings of parcels when delivered. Investigation proves that such packages are in good conveyable condition when they leave the *Millennial Star* office and are so signed for before they are shipped. The railway companies or carriers, while not liable for damage to goods by the way occurring through circumstances beyond their control, are responsible for injury to such parcels exposed to rain or other incidents through their neglect or that of any of their employees, or lack of proper care and precautions. Complaints, if any, should be made to such parties as are immediately in fault and not to this office, which does not send anything out without the signature of the carrier who receives them, certifying to their sound condition. Will our friends please take notice of this?

ARE WE PREPARED?

IN my studying one day last week I came across the passage of Scripture found in II. Cor. 5: 10, which reads, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." I closed my book and began pondering in my mind over this passage. Those words, "We must all appear before the judgment seat of Christ," said to me, "You are mortal, and it is only a matter of a few years, perhaps, when you will go to that bourne whence no traveler returns."

Now, "Mormonism" has taught me that I lived with God in spirit before I came to this sphere of action, and that I came here of my own free will. It has taught me that I had my own personal individuality, and that my works, in that primeval state, warranted my coming down here and taking upon myself a body. I did not come here by chance. I was sent to work out my

own salvation. The thought came to me, "Are you working out that salvation; will you be ready to stand before the bar of a just God?" How can I find these things out? By following the admonition of Paul, where he says: "Examine yourselves, whether ye be in the faith; prove your own selves." If Paul had told me to examine myself and I had nothing to examine myself with, I would indeed have a hard task. But the Savior has given me a pattern, so clear, that "a wayfaring man though a fool, need not err therein." In the 25th chapter of Matthew, 32-46, Christ gives a parable illustrating the last judgment, and in that parable He makes clear the way in which we can judge ourselves.

Let each and everyone of us look into his own heart; judge himself and then live righteously.

92 Portland Street, Southport. RUSHBY C. MIDGLEY.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference are removed from Hyde to 9 Banff Road, Rusholme, Manchester.

Sunday School Outing.—The Birmingham branch Sunday School held their annual outing August 14th, 1909, at Sutton Coldfield, seven miles from Birmingham. About sixty adults and seventy children sat down to an excellent tea, after which racing and athletic sports were indulged in and many prizes distributed among the children. The weather was glorious, everything went off nicely, and all had a good time.

Baptisms.—A baptismal service was held at the Darlington Public Baths (Newcastle conference), on September 12th, 1909. A number of saints and investigators were present to witness the ceremony. Elder J. J. Gillett spoke upon the sacred ordinance, after which eight members were added to the Church, Elder Eugene S. Grant officiating.

A baptismal service was held at the Montpellier Baths, Cheltenham branch, (Bristol conference), September 13th, at which one person was baptized by Elder L. R. Hamilton.

At the Public Baths, Lancaster (Liverpool conference), Wednesday, September 15th, 1909, three persons were baptized, Elder Vincent Bennion officiating.

Releases and Departures.—The following named missionaries have been honorably released and sail for home to-day per s.s. *Laurentic*: From Great Britain—Charles W. Burt, George Thomson, John H. Barker, Marvin O. Ashton, Moroni Colvin, Frank A. Roberts, D. Branson Brinton. From Scandinavia—Jorgen Madsen, Wrol C. Olsen. From Switzerland and Germany—August W. Reymann.

With the company were thirty-three emigrants, in charge of Elder Marvin O. Ashton, assisted by Elders W. C. Olsen and D. Branson Brinton.

District Meetings.—Three successful district meetings were held Sunday, August 29th, at Ystrad, South Wales (Bristol conference). Elder J. H. Bawden and nine traveling elders of the Welsh district were present, and many strangers, friends and saints attended the meetings. Both practical and doctrinal principles of the gospel were expounded by the elders, and the saints were encouraged to live up to the truth and obey the plan of life and salvation. The remarks were interspersed by solos from Elders J. H. Bawden, R. J. Walker (local), and T. D. Richards, and quartettes by Elders A. H. Parkinson, R. C. Robinson, William H. Fowler and J. H. Bawden.

At Villiers Hall, West Hartlepool (Newcastle conference), Sunday, September 5th, 1909, two special services were held. The attendance was very gratifying, being composed for the greater part of strangers. At the afternoon session the regular business of sustaining the general and local authorities was attended to, after which President E. H. Cornwall paid a glowing tribute to the worth, integrity, and ability of the Church leaders. Elder Ben. A. Critchlow rendered the solo, "Ora Pro Nobis," after which Elder Olaf C. Jensen addressed the congregation, taking as his text, "The glory of God is intelligence." The evening service was a rare feast, and the attention accorded the speakers was noticeable. Elder George L. Wintle, the first speaker, gave a clear and concise treatise on the restoration of the gospel, and was followed by President Cornwall, whose exposition of the first principles was enjoyed by all. Miss Enid Powsey beautifully rendered two solos.

Successful Socials.—On the evening of Wednesday, August 25th, 1909, a very successful farewell party was given by the Derby saints and friends, at the Unity Hall, Burton Road, Derby, Seventy saints and friends met together to pay a tribute of respect to Sister Rennie, one of our faithful members, who is going to take up her abode with her grand-daughter at Boston, U.S.A. A very interesting programme was rendered, after which refreshments were served. The remainder of the evening was spent in social amusements. Sister Rennie has been a faithful Latter-day Saint, and we regret very much to have her leave us. We wish her God speed on her journey across the water, and hope she will remain faithful and continue her good work at her new home.

An enjoyable and very successful farewell social was held in the Accrington branch (Liverpool conference), on the 28th ult., in honor of the Sisters Alice and Ada Watson, who sail for the land of Zion on the 16th, of September, in company with their parents.

There were ninety-five saints and friends came out to enjoy the society of these two faithful sisters. An appropriate program was well rendered, consisting of songs and recitations. There was also fruit and iced cream served. The branch gave each one of the sisters a handsome hand-bag and a photograph of the members of the branch. We wish them God-speed and success through life. They have worked hard in the branch for years and they will be missed by those who remain here.

A social gathering was held at Northampton branch (Birmingham conference), September 7th, 1909, in honor of Brother Alfred Farey and family, prior to their departure to Zion. A program consisting of songs, musical selections and recitations was pleasingly rendered. The new meeting room was filled with friends and relatives of the departing family. A nice, leather-bound book, the "Doctrine and Covenants," was presented the family as a token of love and respect from the elders and saints of the branch.

On Wednesday evening, September 8th, a very pleasant social was given under the auspices of the Mutual Improvement Association of the Gainsboro branch (Grimsby conference), by the saints and friends, in honor of Elder James L. Shepard, who expects to return home in the near future, having filled a good mission. The evening was spent in songs, recitations, etc. Elder Shepard was presented with a nice dressing-case, after which he responded in a feeling manner. Refreshments were served during the evening, and all present seemed to enjoy themselves.

Saturday, September 11th, 1909, a very successful social was held at 116 Piccadilly Road, Burnley (Liverpool conference), in behalf of the Sisters Baldwin, who sail for Zion on the 23rd inst. They each were presented with a suitable present as a token of the love and esteem in which they are held in the Burnley branch. A good sum was also realized, which will be used in securing a more suitable place in which to worship the Lord.

A very enjoyable time was held at a concert given by the Gateshead branch (Newcastle conference), in the large Westfield Hall, Thursday evening, September 9th. The concert was arranged to serve two worthy purposes, first, that all the saints and their friends might come together and have a good social time, and second, that means might be raised to purchase hymn books for the branch. Excellent talent was secured from a number of the different branches, and that in connection with some of the best musical talent from among the members and their friends in Gateshead, made up a fine program, which was enjoyed by all present. With the small charge of sixpence for admission, a sum of £2 10s. was raised, which will be enough to purchase the required books.

SINCERITY, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.—CARLYLE.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVII.—IN THE WILDERNESS.

Textbook: One Hundred Years of Mormonism (Evans), pp. 420-29.

References: History of Utah.—Whitney, Vol. 1, pp. 255-280; Historical Record—Jenson, pp. 839-894.

1. Garden Grove. (a) Building operations. (b) Planting.
2. Mount Pisgah. (a) Why so named. (b) Schools established. (c) Sickness and sorrow among the saints. (d) Means gathered from wealthy Gentiles. (e) Some social parties described.
3. Winter quarters. (a) The main camp. (b) Its location. (c) Relations with Indian tribes.
4. Kanesville. (a) Named in honor of Col. Thomas L. Kane. (b) Pottawattamie County organized. (c) Personnel of County officers. (d) Political machinations of non-"Mormons." (e) The better side of this strange life. (f) Temporal things. (g) Spiritual things.

DIED.

YARDLEY.—Sister Elizabeth Yardley, aged 63 years, a faithful member of the Dudley branch (Birmingham conference), September 1st, 1909, at the home of her daughter, Mrs. C. Payne, West Bromwich. She was baptized into the Church August 14th, 1907, by Elder A. L. Howard, and leaves a husband, daughter, two sons, a number of grandchildren and many friends to mourn her loss. Funeral services were held at the West Bromwich public cemetery, September 6th.

RAVENSCROFT.—George Ravenscroft, son of James Ravenscroft and Ellen Ann Woods, born October 8th, 1890, at Chester, Cheshire, baptized October 30th, 1907, at Liverpool, by Elder John S. Smith, confirmed November 3rd, 1907, by Elder William A. Morton, died August 30th, 1909, at Liverpool. Deceased was buried in Anfield Cemetery, September 2nd, 1909. Mourned by mother, two brothers, and sister.

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